



Beth Zion ^{ב"ה} Congregation

1 Place Sidney Shoham Place H4W 0B9 514-489-8411
514-489-3151 (fax) www.bethzion.com bethzion@bethzion.com

September 22 - 28, 2018
13 - 19 Tishrei 5779
Parshat Haazinu

Rabbi
Boruch Perton
rabbiperton@bethzion.com
438-930-4174

Founding Rabbi
Sidney Shoham Z"l

Chazan Sheni Emeritus
Yitzchok Rosenberg

Executive Director
Zev Mestel

Youth Director
Rabbi David Wallach

President
Shlomo Benarroch



Friday, September 21

Candle Lighting
6:35pm

Mincha and Kabbalat Shabbat
6:40pm

Earliest Shema Friday night
7:38pm

Latest Shema Shabbat morning
9:44 am



Shabbat Sponsor of the Day

Margaret & David Ronis
Wishing Happy Birthday to
Beatrice Etinson

BULLETIN SPONSORS

RUTH & IRVING LEINER
IN MEMORY OF HER MOTHER
BEATRICE ABRAMOVITZ Z"l

IN APPRECIATION

Steve Farkas
for leading Shabbat services

Yoel Hofman
for leading Sukkot Day 1 services

Beth Zion Youth
for leading Sukkot Day 2 services

and **Bobby Shaul**
for leining on both days

MAZAL TOV

Sue & Isaac Moneit
45th wedding anniversary

CONDOLENCES

Joy & Zvi Farkas and family
on the loss of her sister
Yenita Bier Z"l

SHABBAT KIDDUSH SPONSORS

Fagey & Simon Rossdeutscher
Judy & Harry Rossdeutscher

SUKKOT KIDDUSH SPONSOR
(DAY 1)

Raffi of Raffi's Shell Station

SEUDAT SHLISHIT SPONSORS

The Elbergs
in honour of the birth of
Mushky & Gabriel Elberg's
daughter

Shabbat	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
September 22 13 Tishrei	September 23 14 Tishrei	September 24 15 Tishrei	September 25 16 Tishrei	September 26 17 Tishrei	September 27 18 Tishrei	September 28 19 Tishrei
9:00 am Shacharit Main Sanctuary	8:00 am Shacharit	Sukkot 9:00 am Shacharit Main Sanctuary	Sukkot 9:00 am Shacharit Main Sanctuary D'var Torah Yisroel Perton	Chol Hamoed 6:00 am Shacharit	Chol Hamoed 6:00 am Shacharit	Chol Hamoed 6:00 am Shacharit
9:00 am Shacharit Smiley Auditorium	Yechiel Glustein Daf Yomi	9:00 am Shacharit Smiley Auditorium	Youth Yom Tov	Yechiel Glustein Daf Yomi	Yechiel Glustein Daf Yomi	Yechiel Glustein Daf Yomi
9:30 am Youth Minyan6	8:45 am Shacharit			7:45 am Shacharit	7:45 am Shacharit	7:45 am Shacharit
10:00 am Youth Groups			9:00 am Shacharit Smiley Auditorium			
5:30 pm Yechiel Glustein Daf Yomi	6:31 pm Candle Lighting	5:30 pm Yechiel Glustein Daf Yomi	5:30 pm Yechiel Glustein Daf Yomi	5:00 pm Family Pizza in the Sukkah		6:22 pm Candle Lighting
6:00 pm Hilchot Tefillah Rabbi Michael Wolff	6:35 pm Mincha/Ma'ariv	6:30 pm Mincha/Ma'ariv	6:30 pm Mincha/Ma'ariv	6:30 pm Mincha/Ma'ariv	6:30 pm Mincha/Ma'ariv	6:30 pm Mincha and Kabbalat Shabbat
6:30 pm Mincha Seudah Shlishit		Candle Lighting from a Pre-Existing flame After 7:32 pm	7:30 pm Yom Tov Ends			Shabbat Family Dinner in the Sukkah By Reservation only
7:26 pm Maariv						
	7:36 pm Shabbat ends					
			Torah Reading Hertz p. 518 Maftir p.697 Haftarah p. 972	Torah Reading Hertz p. 518 Maftir p.697 Haftarah p. 977		
			Stone p. 680 Maftir p.894 Haftarah p. 1241	Stone p. 680 Maftir p.894 Haftarah p. 1242		

HAAZINU

SEPTEMBER 22, 2018 • 13 TISHREI 5779
HERTZ P.896 HAFTARAH P. 904 ~ STONE P. 1100 HAFTARAH P. 1205

When reading the opening passage of this parshah, one may become aware that it is very similar to a specific passage in Isaiah 1:2. The Sifri contrasts the use of the word 'ha-zanah' by Moses in connection with the word 'aretz' – earth -, as reflecting Moses' closeness to heaven. Isaiah, on the other hand, uses 'shemiyah' for hearing in connection with heaven, and 'ha-azanah' in connection with earth. This is supposed to reflect Isaiah's relative closeness to earth. There are, however, according to Torat Moshe, other differences between Moses and Isaiah, which deserve our attention. Isaiah uses the term 'dabber' for both heaven and earth, whereas Moses employs the term 'dabber' only when he addresses heaven, whereas he uses the verb 'amar'. Also, when referring to the heavens, Moses invites 'ha-azinu' – listen first, whereas he presumes that the earth will listen only after his speech has already been made ('imrey phi'), or at least begun. Moses illustrates that a tzaddik can command heavenly beings, seeing that the latter do not enjoy freedom of choice. Even a tzaddik, however, cannot COMMAND a fellow human being, unless that human being is agreeable. A tzaddik even can use harsh language, i.e. 'dibbur' when addressing heavenly creatures. When he addresses earthly creatures – such as human beings – he cannot dictate, and there is hence the word 'amirah' – which is to say but in a soft language and tone. All of the above, Torat Moshe explains, was applicable to a person of the caliber of Moses. Isaiah, a lesser mortal although a major prophet did not presume to address heavenly beings in so peremptory a matter. He would communicate only the word of God, not his own. Hence - 'ki Hashem dibber' in Isaiah 1:2, where he commanded heaven and earth only to listen to the word of God. If the Midrsah Hagadol relates that heaven and earth arrested their orbiting when addressed by Moses, just as they had stopped orbiting at the time of the revelation at Mount Sinai, the meaning may be this: At Mount Sinai, the giving of the 10 commandments and the immediate direct guidance of God was so evident, that anything based merely on natural law, such as the motion of galaxies, ceased. Also, this served as a warning to Israel that should they fail to accept the torah, the motion of the galaxies would become meaningless since God would destroy nature; having creating it only for the sake of the Jewish people accepting his covenant. When Moses calls on heaven and earth as witnesses to his warning to the Jewish people to remain loyal to their God and their Torah, he reenacts the events of the time of the revelation at Sinai in order to bring home his point. An additional reason for calling up the heavens and the earth as witnesses is that according to Torah law, the witnesses must be the first to execute any punishment decreed by the Court, based on their testimony (Deut. 17:7). It will be heaven and earth, which by withholding their bounty will execute judgment on the Jewish people, should they fail to heed Moses' warnings. If we compare this weeks parsha, Haazinu, to parashat Netzavim (which we read before Rosh Hashanah), it seems to be very similar upon first glance. It begins with the idea of God taking Israel under His wings, and Israel repaying this kindness by worshipping idols. This -of course- is followed by God punishing Israel for forsaking Him. Both parshas end with an instruction to do good deeds, in order to ensure only reward from God. The obvious question which arises is why is Haazinu different? What does it add to Netzavim? Also, how is it special in relation to all the different types of tochacha -rebuke- we have already seen in Deuteronomy?

Just by looking at the verses, it is obvious that there is a difference in the poetic style of the parsha. It is a shira, a song, which according to the Netziv, is the only part of the Torah which was written before it was taught. But the Ramban finds a deeper meaning to the verses, explaining the parsha as both an account of Israel's history, and a prophecy of their future. He explains the following verse: "and Moses came and spoke all the words of this song..." - to include everything that will happen to Israel in the future. Ramban demonstrates how each section of the shira refers to a different part of Israel's history. It starts with God taking care of us in the desert, conquering the other nations. Israel then forgot that it was God who had helped them, and they proceeded to turn to avoda zara-idol worship

Ramban discusses certain things which were predicted to happen in the future - i.e.: that God would disperse Israel to the four corners of the earth. He points out that the end of the shira states that God will take revenge on their enemies. He stresses that the accuracy of certain predictions is proof that this promise of revenge (or rather a promise of final redemption- which is how he understands revenge) will also one day be fulfilled.

Nachshoni compares this logic to that of Rabbi Akiva, who looked upon the remnants of the destruction of the Beit HaMikdash, and still was able to rejoice because he understood that just as the prophecy of the destruction of the Temple had come true, so too would the prophecy of the geulah- redemption.

These commentators clearly see Haazinu as representative of something more than a harsh rebuke. They realize that Haazinu is a story of Israel's history and future. They see in it the ultimate comfort of the promise of redemption.

Prepared by Devorah Abenheim

Etrog and Lulav

**Purchased sets will be available
Saturday, September 22 8:30-10:30 pm**

**For more information, please call
Rabbi Yitzchok Rosenberg at 514-835-7231**

Family Pizza in the Sukkah

Wednesday, September 26

5:00 pm - 7:00 pm

Juggling Act

Cotton Candy

\$5 per person

\$18 family rate

(parents and children living at home)

Shabbat Family Dinner in the Sukkah

Friday, September 28

following Services

BYOB

Volunteers needed to help serve

RSVP by September 26 at noon

Member: \$20 Adult // \$11.50 children ages 3-12

Non - Member: \$24 Adult // \$16 children ages 3-12

<https://bethzion.shulcloud.com/event/sukkot.fall2018>

Escape Room for Teens

September 29 at 8:30pm

Escape Room at Action 500

1865 Trans-Canada, Dorval

For teens

Two rooms to choose from

Cost \$25

RSVP online

<https://bethzion.shulcloud.com/event/escaperoom#>

by September 26

Torah Tours

**Please join us on Shabbat, September 29,
Shmini Atzeret and Simchat Torah
as we welcome**

**Chloe Abramovich, Elisheva (Amy) Batagower,
Gabriella Kafash, Jacob Leichter,
Gabriel Noorani and Sarah Serfaty**

**There will be lectures,
discussions and activities.**

Simchat Torah

Monday, October 1

Join us after Hakafot!

**Hot Dogs and chips,
soft drinks and plenty of Beer**

Simchat Torah Honouree Luncheon

Tuesday, October 2

RSVP Wednesday, September 26 at 10:00 am

Member: \$29 Adult // \$19 Children 3 - 12

Non - Member: \$32 Adult // \$22 Children 3 - 12

<https://bethzion.shulcloud.com/event/simchattorah.5779>

Tuesday, October 9, 2018

at 7:00 pm

**Info Session
POSTPONED**

Trip will be from June 30 – July 12, 2019

Jewish Studies for Women

Resumes Wednesday,

October 10 at 7:30 pm

**An in depth study of Parshat Noach
with Ora Rubinstein.**

Beryl Wajzman

Thursday, October 11 at 7:30 pm

The Election and Current Events

Knitting Club

Starting Monday, October 15 from 1 pm to 4 pm.

Contact Daisy Millman at 514-651-6428

Rabbi Perton's Fall Lecture Series

Tuesday, October 16 at 7:30 pm

History of Written and Oral Torah